

# Gentile Fall Involved in Hope of Jewish Rule

## The "Messiah" to Be a Military and Political Ruler: How the Jews Mislead Opinion by Claiming Words That Do Not Belong to Them

THE first step in preparing a revolution is to teach the people to expect one. In the United States a great deal of this preparatory work has been done, but has come to naught. The cause of the failure was not any fault of the stealthy disseminators of revolutionary fear, but was mainly the non-Jewish character of the American people. There is an element in the nature of the true American which renders him immune to the final Jewish inoculation. The American will "fall" for the debased theater supplied by the Jew; the American will go into the "money game" based upon the false Jewish doctrine that gold is real wealth; the American will apparently "play up" with the Jew for quite a distance; and then, when the time seems most opportune to slip into the American that fatal toxin of national and international disorder, an element deeper than any yet recognized in American character rises to the surface and the game is up.

There certainly was an attempt made in the United States during 1919 and 1920 to create a mood of fearful expectation on the part of the American people. The movement arose and reached its greatest power in the Judaized portion of the United States, which is the East. If you take a map and mark off a thin strip half way down the eastern coast line, you will have designated that part of the country which is in a constant ferment, not because it is more "progressive," but because it is so continuously receiving poisonous injections of revolutionary doctrine from its tremendous over-population of Eastern Jews. From this thin eastern strip of the United States the poison spreads throughout the country upon the wings of "liberal" publications subsidized by Jewish money, assisted by the voice of "professors" who have made themselves agreeable to the Judaized colleges of the East, and various organizations of destructive intentions whose stationery bears the date line of New York.

This feeling for the downfall of things is religiously Jewish and is found throughout those writings which deal with the coming Messiah. A thousand proofs exist of the extent to which the idea of disorder is interwrought in the Jewish mind with the idea of the subjugation of the gentiles.

(The reader may observe the small "g" just used in the word "gentile." This is in conformity with the best Jewish usage both ancient and modern, as it may be interesting some time to show. It is really wonderful how Jewish writers to the "letter boxes" of American newspapers in this day and generation are permitted to flaunt that small "g" in the face of all the editorial blue pencils.)

### Three Minds With Nearly the Same Thought

AT THIS Christmas season, when the annual protest is being made by Jews against Christmas songs and celebrations in the schools (for it must be remembered that Christmas is regarded as being as "anti-Semitic" as the B'nai B'rith says the "Merchant of Venice" is, and as Rabbi Coffee says the New Testament is) it may be interesting to observe just how the two things, revolution and world rule, come together from another angle.

But, preliminary to that, observe a trilogy of recent opinions as to the nearness of revolution in the United States. The names involved are very interesting, since they are, Woodrow Wilson, as mentioned by Governor Cox; Colonel E. M. House, the reputed author of "Philip Dru, Administrator"; and Bernard M. Baruch, whose war activities have been partly noted in these columns and who has recently received an additional testimony of favor from President Wilson.

In 1912 a book appeared entitled, "Philip Dru, Administrator," bearing the sub-title, "A Story of Tomorrow—1920-1935."

The book has always been attributed to Colonel House and never denied by him. It deals with a young southerner, Philip Dru, who organizes an army in Wisconsin and seizes control of the United States, after fighting his way to Buffalo. The title "Administrator" is used to denote what is usually called a usurper or successful revolutionist. The revolution was "against the government." (p. 124) It was not a rising of the American people—"Western Ohio, Indiana, Michigan and Illinois, while occupied by General Dru, were divided in their sympathies." (p. 124)

What the book means, more than one man has sought to determine. As a story it means nothing. As a story, it is pitifully weak and aimless. As a story, there is nothing to justify the trouble and expense which certain people assumed in order to boost its circulation. Yet it has lived since 1912, and more than one edition has been printed. There are only three possible reasons for its survival and its circulation: first, the natural curiosity attaching to a work credited to Colonel House; second, an unusual interest in the subject of exploding the present governmental system

of the United States; third, a curiosity as to the possible existence of prophetic accuracy in the book's choice of dates. The first of these possible reasons is entirely inadequate.

"In the year 1920, the student and the statesman saw many indications that the social, financial and industrial troubles that had vexed the United States of America for so long a time were about to culminate in civil war," so runs the opening sentence.

But throughout the book, the people do not participate. It was a minority affair, as all revolutions are. A few swift bold strokes, a nation awed by the suddenness of it all, unable to act for lack of leadership; and then a dictator at Washington!

All this between 1920 and 1935. "A Story of Tomorrow." And yet, not much of a story, but very much of an idea. So much of an idea, indeed, that some people circulated the book for the sake of that idea.

### "Maybe No Presidential Election in 1920"

NOW, this same idea seems to have circulated more or less freely through the whole circle in which Colonel House, the reputed author, moved. Colonel House was at the Peace Conference. Indeed, before there was a war or a peace conference his house in New York was referred to as the "American Number 10 Downing Street," because he exerted so mysterious an influence upon the administration. There are two stories accounting for that influence, both of which may easily be true. Within the circle of Colonel House was also Bernard M. Baruch. Whether they are both in the same circle now is a question. Mr. Baruch has been credited with bringing about the break between President Wilson and Colonel House, but this has been denied. President Wilson and Colonel House were taken ill about a month apart, though Colonel House has apparently recovered.

But even with so practical a business man as Mr. Baruch, the idea of something similar to "Philip Dru" seems to have been present. In his testimony given before the Senate Committee early in 1920, part of which has been given in this series, he expressed in these words an opinion about the future:

"So I express this opinion, that unless we have some great cataclysm, some visitation of Providence, some effort on the part of the people to establish a new nostrum or cure-all by some form of government that we do not care about . . ."

The idea of a possible smash-up seems also to have been present in President Wilson's mind, if the remark of Governor Cox at New Haven, August 27, can be relied upon. The New York Herald of the next day reported that

"Governor Cox recounted a talk he had more than a year ago with President Wilson asserting that the President at that time had fears that a delay in the ratification of the Treaty might result in a condition in the United States where there 'might not be a presidential election in 1920."

"And the President said to me," Governor Cox continued, "Perhaps there will not be any presidential election in 1920."

### Making History Fulfill Prophecy

THESE three expressions, coming out of the same circle, indicate the sharing of the same idea, although the President's expression may very well be accounted for by the information which he may have possessed of the plans being made in this country for the operation of the revolutionary machinery.

Now, no one acquainted with Jewish hopes throughout the centuries will question that the hope of Jewish teachers for the full emancipation of their people has been bound up with the downfall of those political powers which are called the "gentile." It is to this teaching that much of the Jewish interest in revolutionary technique and propaganda can be traced. This teaching is not to be found in the Old Testament, for the Jews are not "the Old Testament people" that many Christians fondly imagine; it is rather to be found in the secret books of the Jews, whose teachings are the accretions of the centuries.

The Messianic expectation of the Jews is largely bound up with this. In an article by Mr. V. Anichkoff, the Russian scientist, printed in the magazine Asia early in 1920, this statement appears:

"At the present time, there is a great national religious fervor among the Jews. They believe that the promised time of the rule of God's elect on earth is coming. They have connected Judaism with a universal revolution. They see in the spread of revolution the fulfilling of the

Scriptures: 'Though I make an end of all the nations whither I have scattered thee, yet will I not make an end of thee.'"

This promise, of course, the Jews of today apply to the members and descendants of the tribe of Judah, although when given through the prophet Jeremiah it applied also to Israel, and, as any careful reader of the Jewish Scriptures knows, Judah and Israel are not synonymous. In Biblical language, Judah is to be known to all the people by the "show of their countenance," that is, by the cast of feature, which we now know as Jewish; but Israel was not so to be known. Judah was also made a vexation and a curse to the other peoples; while Israel was not so stigmatized. In claiming to be Israel, all of Israel, the Jews have succeeded in giving themselves a place in the estimation of those who believe the Scriptures, that is not warranted by the Scriptures themselves.

The Jews who interest themselves in these things have long sought to learn from the signs of the times the precise hour when the expected victory of Judah would be complete. Julius H. Greenstone, of Philadelphia, who wrote in 1906, and whose word will scarcely be questioned seeing that his book is sponsored by the Jewish Publication Society, says in the notes to his book, "The Messianic Idea in Jewish History," that the children of the Jewish schools used to take the values of the Hebrew letters as the vehicles of occult information (it should be borne in mind that the Jews as a race are darkly occult), and that out of the first word of the Hebrew bible they made this message:

"At the fall of Russia, in the time of Alexander the Third, the Tishbite (Elijah) will make his appearance."

Always it is the fall of some so-called gentile power that paves the way for a new flood of Jewish glory.

### The Serpent Swallowing Its Tail

THE same note was apparent also in some of the utterances made upon the occasion of the Jewish new year, 5681, which began September 13, 1920. The sum of the numerals 5681 is 20, and this in conjunction with the fact that the number of the year in the Christian calendar also ended in "20" was taken as a good omen of mighty portent. Indeed, Rabbi Rappaport, in a Chicago Jewish paper, changed the numerical value of the number of the year into Hebrew letters and found that it denoted "Healing."

The symbol of Jewry, as mentioned in the Protocols, is a serpent, and the completion of the World Plan is represented by the serpent swallowing its tail, thus making a complete circle. There is in existence a map showing the progress of the serpent out of Russia, across Germany, turning to take in France, Italy and Russia where its head touches its tail again, denoting a complete circle inclosing Europe within the ring. It was estimated that this process would occupy until 1925. The sum of the Jewish figures denoting the year 1925 according to the Jewish enumeration will be the perfect number 7.

It is no wonder that the Jews of the world were well content to let exposure of their apparent plans take any course whatever, as long as it did not involve bringing to light the Protocols. Anything else they are willing to put up with, but when the Protocols are mentioned they are at once greatly disturbed. They are willing to discuss poor Sergius Nilus, or anything else, but not the contents of these documents known as the Protocols. They will endure coarse ridicule, unfair abuse, contempt and ostracism; but mention the Protocols and you strike fire.

No Jewish spokesman or Jewish publication has had the courage to stand the facts of current Jewish operations alongside the plan outlined in the Protocols, and allow the whole case to be judged by the presence or the absence of a parallel between them.

The Protocols are and will remain the most perfect plan for the destruction of Christian society ever brought to the light by madman, criminal or master dreamer, but the Jews would have no reason to fear them more than the story of Robinson Crusoe if they did not parallel Jewish activities as these are observable by all the people.

Let the Jewish leaders stop the stupid shout of "Forgery!" and let them prove that the Protocols have no reflection in present-day Jewish achievements, and their case is won.

This is the very thing they have not attempted to do, and yet this is the very ground on which fair-minded men, who never had and have not now a single anti-Jewish instinct, find it impossible to throw the Protocols aside, as they would gladly do if only for the purpose of feeling again that the world did not possess this masterpiece of satanic wisdom.